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Some Results of the Great Con ess

By Rev. Edward Ellis Carr

If a pebble dropped into a lake will cause tiny waves to wash every inch of the shore, the influence of the International Socialist Congress of 1907 at Stuttgart may be expected to affect every nation represented, and especially the Socialist movement in those nations. Perhaps the

Influence on Individuals

should be first mentioned. Many of the 1,000 delegates and reporters present had never before seen an International Congress nor the great men of the Socialist movement from various countries, and those who had previously attended never saw so large a Congress by half nor [illegible]tained so full an acquaintance with the men of [illegible] in the movement. Now 1,000 men and women scattered among the nations will have clearer conceptions of the spirit and purposes of world-wide Socialism and will be able to reflect more or less of that spirit and purpose wherever they go. And thus a unifying *influence* will result. This unifying influence will be vastly augmented by the remarkable

Unanimity of Action

in the Congress. Most of the resolutions, even though days were consumed in debate in the larger committees, were adopted quite unanimously and all by such large majorities as to be practically unanimous. This strongly reveals and emphasizes the fact that SOCIALISM IS ONE MOVEMENT THE WHOLE WORLD AROUND. There are no differences in fundamental principles, and those who say that "there are so many different kinds of Socialists that one can not tell what Socialism really is," merely parade their own ignorance or falsehood. Naturally, so long as men are alive and growing—and some growing faster than others—there will be differences of opinion among them, especially as to *immediate tactics;* but there is no movement of importance, political, industrial or religious, in which the constituent elements agree on so many main principles in every country as do the Socialists. The glorious, growing sweep of International Socialism has shaken Europe to her foundations and attracted the attention of the whole world. Everywhere the tyrants and grafters are rising against it. Everywhere true patriots and true lovers of mankind are rallying under its single international banner, the same in all countries.

Most of all it was manifest how the genius of

One Nation Affects the Others

and modifies various minor differences into a harmonious whole. Nowhere was this more manifest than in the final clear-cut form into which the various resolutions were molded before they were passed.

Many of the English comrades, while urging complete womanhood suffrage as the ultimate, desired to qualify the present expression until complete manhood suffrage free from property qualifications could be obtained. But the consensus of opinion swept that qualification aside and adopted a straight Socialist demand for woman suffrage to which all the English delegates agreed, making the resolution unanimous.

The committee on colonization brought in a report condemning capitalist colonization schemes, but suggesting colonization for civilizing purposes which reminds us of our "Providential destiny" and "Benevolent assimilation" in the Philippines. But the minority report was adopted by a large majority taking a square position against all such hypocritical robbery.

Owing to the well-founded fear that a clear Socialist statement would place all the Socialist leaders of Germany in jail and so greatly retard the movement there, the German comrades favored a rather weak statement on disarmament. While the French, having no personal persecution to fear and being nationally in a position to desire disarmament more than Germany or Austria, took strong ground against war, even urging a "general strike and insurrection" to prevent it. While both the German and French delegates favored arming the entire people as the regular army. The English, American and Swedish delegates took a stand against general armament of the people and succeeded in striking that clause out. The radical position of the French was modified and the Germans were "gingered up" a bit, and so a strong and clear-cut Socialist report was obtained which was adopted without a dissenting vote.

The same influence of the mass against the peculiarities of a nation or faction was further manifest in the complete smothering of a characteristic Deleon motion as to union labor, supported only by the S. L. P. and I. W. W. delegates.

On the whole this is undoubtedly the most useful work of the International Congress, to keep the movement uniform throughout the world. Yet it is clearly apparent, especially in the different tactics necessary in Germany and France, that a reasonable latitude must be allowed the comrades in every country to adapt their tactics to the conditions under the government they oppose.

Among the most helpful results of the Congress will be the

Immense Inspirational Impetus

given to the general movement by the successful holding of so large and representative a CONGRESS OF ALL NATIONS for Socialism. It affords a measure of strength vastly encouraging to us all. It shows the worldwide scope and rapidly increasing power of our great movement. It will inspire our comrades with hope from Argentina to Siberia, from Tokio to London and San Francisco. It measures a movement that marches to certain victory in the near future. *It presages the regeneration of the world.*

Lastly, its unequivocal opposition to war distinguishes it far above the conference at The Hague as

The Great Peace Congress

It did not waste time with petty suggestions whose adoption would still leave the world in arms and saturated with blood. It condemned all wars as capitalistic adventures. It demanded universal peace. It utterly discouraged working men of any country from trying to kill those of another. It urged that every possible method be used to prevent war and cited three instances (see resolution on Militarism), where the Socialists have already prevented wars. And as one studies more and more the capitalist system he is convinced that "there is no peace" possible, in spite of the cry, "peace, peace," while capitalistic competition is permitted. *Socialism alo[illegible]* removing the main incentives to war, *can bring lasting peace to mankind.*

The Ethical Tendencies of the New Social Ideals

BY GEORGE WILLIS COOKE

When we recognize how powerful has been the communal life of early man in developing human institutions, we may be inclined to give heed to those more social forces which have acted with it. At the basis of it is biological heredity, the law of ancestral transmission, which has bound the child by ties of blood to parents. With this operates the law of sex, which draws together man and woman to make the closest community of human interests possible. These two forces have worked themselves out in the clan life and all which has followed from it. Economically, also, men have been everywhere dependent on each other, and their social instincts have greatly facilitated success in securing food, home, and culture. On the same basis of community of blood, family, and needs, men have secured community of feelings, sentiments, ideas, and beliefs. The psychological sense of unity, common use of language, freedom of intercourse, fellowship in all higher interests, have been most helpful sources of civilization. In fact, they are the basis of what civilization implies, in the way of education, community of rights, and power to live in the light of ideals. Sociologically the community life has been a great creative force, giving recognition to racial tendencies, organizing institutions defying the passing of the individual, and securing satisfaction for cravings of beauty, truth, and virtue.

These are some of the ways in which men are bound to each other, the worth of which is to be found in man's social demands. No one of these laws of social affinity is more important than that created by the weakness of childhood, which makes every individual through one-third or one-fourth of his life dependent upon the community for food, shelter, nurture, and training. In this time of plasticity and receptiveness, while his brain is shaping itself and his mind growing, the child and youth is imitative, acquisitive, and socially motived. He acquires the habit of his clan, the mental attitude of his family, and is moulded to the social ideals of his community. The transmitted life of the past in large measure is taken up into his own being by the process of tradition or social heredity, and he is shaped to that mental, moral and spiritual attitude which enables him to live with those happily into whose community his organic heredity has brought him.

The process of social suggestion had its beginnings among the higher animals, where it has sometimes played a large part in communal life, enabling the old to teach the young, giving direction to the autumnal flights, and building up a form of tradition which proves of great advantage to bird or beast. In human communities we find this factor of the developing life more important in many respects than natural selection, rather it takes the place of it and renders it largely unnecessary. If acquired characters are not inherited, there can be do doubt of the inheritance of social characters by the process of suggestion, imitation, training, education or social infusion. This process has been called social heredity, and it operates in all human communities. Much of that which is regarded as the result of organic heredity is social in its origin. Habits, peculiarities, idiosyncracies, as well as feelings, sentiments, ideals, are transmitted from father to child, not by the way of physical heredity, but as the result of the child's imitativeness. These results of social heredity, if continued from parent to child through many successive generations, may at last find their place in the organic processes and have their physical transmission.

All men who live together or who conduct the affairs of life with each other's aid are constantly influenced by their associates. We learn to share in their feelings, to have regard to their wishes, to accept their suggestions, to live by their rules of conduct, and to find moral support in their ideals. This is one way in which social unity is secured, and it is of the greatest importance. When we accept a theory like that of natural selection or decide that competition guides in all human affairs except those of the family, we ignore this power of social suggestion, the most powerful which operates in human life.

The progress of any community of men depends on the degree in which the social spirit is sustained, and the strength with which it is perpetuated. In its absence, or when it has become much diminished, disintegration soon takes place. This is recognized by every State, and much effort is made in all modern communities to secure unity of social interest by means of patriotism. Much of our education tends to this end. In the form of tradition, the inherited sentiments and ideals of the past, this national spirit is perpetuated. It glows in every heart cherishing the national achievements, heroisms, and ideals.

It is this faith in the national life, the common interests and affairs of men, those things in which their lives are united, which give worth to any nation, and measure its standard of attainment. It is not what men have as individuals which makes the glory of the modern state, but what they have in their social relations. There is no evidence whatever that the men of to-day are physically advanced upon those of the earliest historic periods or that men are intellectually more capable than they were at that early period. On the other hand, there is considerable evidence to indicate that men have physically degenerated in the course of the historic ages. That in which men have gained is their social achievements, the greater perfection of their political life, and the mechanical inventions which can be used effectively only in settled and permanent communities. The only real advance man has made in the last fifteen thousand years is in his more effective social organization, and that which he is able to accomplish in dealing with his environment because of his power of social combination. To boast of any other gain is pretentious, and yet we claim every other kind of progress except this which history records.

If man is less capable than he was at the dawn of history, when we consider him only from the individual point of view, in respect of strength, endurance, and instinct, he is capable of longer life, greater continuity of activity, more persistent endurance, thanks to the social accomplishments of medicine, better hygienic conditions, a constant wholesome food supply, and a fairly rational clothing and shelter. These advantages have not been secured by individual genius, but as the result of ages of experiment and social transmission.

It does not follow that because the world is older that men are wiser, but most that we count as important in the training we give our children is the result of accumulating human experience. It has not been thought out to-day, and it is not due to men of great abilities; but to those silent social influences which build up in our ideas and in our conduct what is most worthy of transmission to those who follow after us. We are so given to boasting of the great man, the individual leader, and the heroes of our country and race, that we forget or ignore those social forces which have their sole worth in the fact that they are of universal acceptance, that have no more worth to the millionaire or the scholar than to the farmer and the wage-earner. Whatever meaning there is in honesty as we accept it is not due to station or individual accomplishment. In a land of universal education the printed page conveys no deeper meanings to the rich than the poor, those of leisurely ease than those who toil daily. The right to think sincerely belongs to all men alike, and there is no advantage herein to the man of cloistered shelter in the university over the plain searcher for truth on the farm or in the workshop.

It may be that the reason why we do not make greater progress in the higher fields of human progress is because we seek to win our way by individual rather than social processes. It has been shown that the city which accomplished most in a limited epoch in intellectual attainments—by means of art, poetry, drama, wit, philosophical thinking, ethical insight, and political sagacity—won them by means of a commanding community of interests. It was not by individual isolation, by magnifying the rights of genius, by sheer declamation concerning individual initiative, that Athens attained its intellectual victories; but by a profoundly deep social spirit, a wide-reaching community of interest, an immediate testing of all products of individual skill in the arena of popular judgment, and, most of all, by basing all art-work on the great traditions and ideals of the people. These facts are worthy of serious thought, and what they signify it need not take us a great period to ascertain. It means that all higher achievements of man are won by community of activity, by the work of one scholar giving opportunity to another, by the thinking of one generation making ready for that of another, by the power of the transmitted life to prepare all men to do their best because they enter into the spirit of what has been done to prepare the way for them. So long as we insist that each man must stand by himself, solitary in the grandeur of his individual genius, we give him only a limited scope of operations, and we cut off the real sources of his inspiration. In fact, we have magnified out of all healthy proportion the worth of the individual man, and his power of initiative. We have crippled our national life in a hundred directions because we assume that personality is the only thing worthy of consideration. We have no great literature in the process of production to-day, our musical gifts are abortive, our thinking is strained and distorted, our ideal life is pecuniary and penurious, as the result of our emphasis on individual initiative and personal freedom. Our poets have mastered to perfection the art of expression in words, but they have nothing to express. They are as barren of ideas as if there were no such thing in existence. Our novelists deal with a petty human world, one of commonplace men and women, one that has no great insight, no warm stir of the blood, no real motives and ideals, simply because they know only weak men and silly women as objects of study. The great life that flames up in every genuine social activity of the world they have no knowledge of, and because they think only of persons, not of social movements and the deeper currents of passion and hope which pass through them.

Our religion grows low-spirited for the same reason, and loses touch with what is great and beautiful. Our ethical life is debased because we believe in competition as the law of life, and in individual success as our highest ideal. It may be that we are not all carried away on the current of these purposes, but this it is of which we boast when we talk of prosperity and American commercial supremacy. We ought not to despise that which gives the mass of the people comfortable material success, if, indeed, the majority reach this physical advantage. We know history enough, however, to be certain that not this way only is a great and enduring life secured. We agree that material comfort is an advantage to a nation, if it is widespread, reaching all who are willing to work, and assuring to all elevation above fear of starvation and misery. It should not be only for a class or classes, but should be open to the people as a whole. If this is not the case it must mean evil rather than good,—unrest, suspicion, and in the end revolution. What we need is prosperity for the people, for every class, for the employed as well as the employer; and under laws which will insure equal opportunity, with no favors to any class. In no other way can prosperity be made to endure.

We are not dealing in this country with a peasant class in our labor troubles, but with those to whom the public schools and libraries are open. In securing universal education we are insuring a discussion of every problem throughout the land, and that the workman will know as much of economic theories and laws, of historic facts and precedents, and that he will have as much of scientific insight as the man who employs him; and that he will not be content to take the place of a serf or of a despised class.

We ought to rejoice that Americans are not willing to be servants, that they are not content to receive orders, that they do not readily accept the position of "hired man," and "girl" in the house. We complain of this, give excellent reasons why persons obliged to work should accept these positions, and complain loudly that those who reject them are getting above their class. Why above their class, if the American idea of freedom and initiative is the correct one? Has not any man or woman the right to advance if possible? When that idea and that spirit are in the air, why assume that some are by nature not fitted to accept them? While we proclaim that energy, initiative, success are our standards, and live according to these ideals, what right have we to say that some Americans ought to belong to the servant class? We ought to know sufficiently well the psychologic law of suggestion to understand that in a land of universal education the methods of living accepted by the successful classes, and the laws of life they follow, will be accepted by all other classes. In the light of the conduct of the prosperous we are wilfully stubborn in our thinking when we assume that there can be a "servant class" in America. Only when the prosperous have learned to serve will they find willing servants. When they have shown regard for the public welfare, learned to act in the spirit of the common good, will they avoid those pretentions in the working class of which they now complain. It is a psychologic law of the first importance that the employing class see their own conduct distinctly mirrored in that of those they employ. Unfortunately, it rarely happens that they are able to see themselves in those who reflect their own selfishness and class spirit. They are not democratic, have not the touch of the common life warm in their hearts, and therefore the workers who help them to all the wealth they acquire have no spoken word for them, no revelation of their own ideals.

On the other hand, the toilers are seeing to-day without the need even of a mirror the conduct of those who make our great prosperity. They are seeing plainly how business is conducted, how cities are managed, how States are governed, and how the national life is directed. The revelation is plain, simple, direct, forcible; no one can doubt as to how to read it. It need not be said that the business and the government of America are not managed on the basis of the golden rule. No one claims they are, and no one insists that they ought to be managed in that spirit. What we may be concerned about is that they are not managed honestly, justly, wisely. If we make this complaint, however, we ought to be just enough to remember that they are conducted according to the American standard.

The American standard is that men shall succeed, that their success shall be measured by money. We demand energy, aggressiveness, initiative, success. These are what we admire, what we honor. We are not very inquisitive as to the methods by which success is attained, if it is really secured. We claim that every man has a right to do what he pleases with his own, and, by implication, that he has a right to come into possession of it in any manner which will give him legal right to its control. We do not make the standard of its possession the public welfare. The courts insist from lowest to highest, with endless reiteration, that there shall be freedom of contract; that is, that the individual shall have right of way to consider his own interests, and not those of the public. The standard of public welfare does not control our legislation, our judicial decisions, our business conduct, our ethical standards, or our religious ideals. We have regard to the person only, and his prosperity.

Our legislation and our jurisprudence are many generations behind the scientific thinking of to-day. The standard now of men who think along the new lines is the public welfare, the good of the State, the prosperity of the community as a whole. This standard gets but feeble recognition because our whole legal system is based on recognition of the individual. It does not know the community as a social body, as a sociological unit, as a psychological personage. It insists on the open shop, when the whole body of the newer thinking makes "collective bargaining" just, right, and necessary. It demands that competition shall control in business when every scientific truth of the time relating to man as a social being proves that corporate activities are required and are justified. Competition is dead as an economic force, but our legislative bodies continue to play with its ghost. They hold it up to us as if we could be frightened with its shadow. The corporation, the trust, and all modern methods of business, show how vague and worthless it was in its highest estate, when it was controlled by Mill, Spencer, and the others.

We go on conjuring with it, showing how omnipresent it is, reiterating its law and its processes; and forget to look at its results in our business methods as so clearly revealed to us of late. We demand individual initiative, and ten million paupers answer us. We proclaim personal freedom, and widespread business corruption is the natural result. We insist on freedom of contract, and vast accumulations of wealth in private hands, show what we mean by it. We shout aloud the glory of American prosperity, and the corruption of our cities and our States echoes back the cry.

Criticism is good if its word is heeded. In itself it is of no avail. We are not too old to learn, as individuals or as a nation. We have great self-confidence as a people, and perhaps we are not yet ready to profit by experience. Yet it cannot be doubted that many persons are thinking these days in the United States. If the shock these last months has brought us is not a great one, if it has not struck at our prosperity or overwhelmed our institutions, some of us can never go back to the old complacency. We wish to know why the trusts rule us, and what is to be the outcome. We demand to understand why cities are living a life of business and political shame. We are deeply concerned to comprehend why a class controls the Congress of the United States. We are not ready to be silenced. Saying "hush!" to us will not keep us quiet. We must know, and we propose to find out reasons, to investigate causes, to discover remedies. Calling us names has no effect upon us whatever, except to make us more determined that the truth shall come to light. We do not stand in awe of what is established. The sanction of legality does not convince us when results indicate class legislation and preference for wealth.

What we believe is, that the ethical life of the American people is sound. The masses wish for what is right and just. If their minds are confused as to what is sound and safe, it is because false standards have been given them by their leaders. They are slowly awakening to the conviction that the ethical spirit of individualism, the right of the individual to do as he pleases in the conduct of his life or in the pursuit of wealth, is false and harmful. So thoroughly have they been wedded to this standard and this ideal it is not easily or quickly left behind; but they are finding the connection between it and what they are now daily confronted with of business and political corruption. They cannot always remain blind to the fact that personal freedom may mean right of the captain of industry to trample on their interests. They will not always refuse to realize that individual initiative practically means indifference to the public welfare.

Two ethical conclusions are growing in this country. They mean a new life for the future, a revision of political theories, a new standard of business methods, a new incentive to ethical conduct. The first of these is the developing conviction that the test for all social interests is the public welfare. Shall the trusts be curbed? Shall great wealth be taxed out of existence? Shall the railroads come under national control? Shall the State own the coal-mines? There is but one answer which ought to receive anything more than a passing recognition. The question is not at all what will benefit the mine-owner or what will be done with the property of the railroad share-holders, or whether there is danger of the confiscation of individual property. The test is that of the public welfare. When we can find out what will benefit the people as a nation, as a community sharing common interests, that must be the final answer. No other need concern us. That which is for the good of the nation should be for the good of the individual. If what we assume will benefit the people proves to oppress persons, then it is not what the nation requires. There must be reconciliation of individual and social interests. No other way can the secure prosperity and the true national welfare be arrived at. This result it may not be easy to discover, but we seek its wise law, and obey it in so far as we know it.

The other ethical conclusion we are slowly arriving at is, that the collective life demands collective methods of industry, and legal recognition of the corporate spirit as that which really controls in all human affairs. This is an economic law, but for the present we are most concerned with its ethical aspects. The failure to recognize it has brought to pass what has given us shock and halt in our national life at the present time. The economic and the ethical law are at heart one, and it goes with religious ideals as well. What makes for real industrial prosperity, that is, what will prosper the collective interests of the nation, all the people alike, will give growth and power to literature, art, ethics, religion. We have a mean literature because we have a mean business life. We have a provincial music because our legislation is thoroughly in the interests of a class. Rather ought it to be said, that the same cause produces the same results in our national life.

We make the individual supreme. He lives for individual ends. He seeks his own, and his own seeks him in provincial legislation, a mean literature, and a contemptible music. Our moral practice measures the degree of our surrender to the demand for personal freedom to do as we will with our own person and property, regardless of the public welfare. It is not that business is corrupted, that political life is debased; but that ethical principles are ignored, and the general welfare turned out of doors as base-born.

No one ought to assume that a theory of collectivism will right these evils in a day. To assume such a result is to deceive ourselves. No co-operative commonwealth can be established that will at once set us on the right path industrially and ethically. Not by the way of revolution and bloody war are we to bring in the kingdow of heaven on earth. We are to believe in the general welfare and to live for it. We are to believe that justice can be done, and we are to do it in so far as it is possible of accomplishment. The collective spirit will give us new incentive, new insight into life, new purpose for living. When we know its law it will bring light for many a problem. Some day we shall discover that the future is in its keeping. Then we will patiently, experimentally, critically, but hopefully and resolutely, seek the welfare of the public and not that of the individual, the collective prosperity and not that of a class.

"There Are No Alps!"

(Editorial Itinerary by E. E. C.)

It is not my purpose to amuse the well informed by a guide-book report of travels in the old world, to disgust the artist with crude criticisms of painting, sculpture and architecture, nor to weary the untraveled or unlearned reader with voluminous reports of things that cannot be described by mortal nor understood even by many who have seen them. At best I can only record impressions—and many of them are "unlawful (impossible) for man to utter;" and in the main I will seek merely to give a few side-lights (so important to stage effects nowadays) of customs and conditions in Europe.

In spite of the soldiers always in sight, which angered me continually because of its significance of slavery and robbery, I like Germany and the German people.

The country is varied with hill and plain. The forests are deliberately grown wherever needed and every house and barn has its trees which gives an appearance of freshness, fertility and comfort to the landscape. The soil seems well cared for and very productive and the farm-houses are of better quality and better kept than in most parts of the United States. We have so much room per capita and such large resources that we are wasteful. Here they are careful to garden all the land and cut all the grass in sight. Our country is so new and raw and our cities so recklessly thrown together. Here the country shows thoughtful cultivation for ages. The cities are built to endure like the hills, and everywhere, in country and city unceasing attention is given to vines, shrubbery, trees and flowers. Wherever in the city a tree or bush will grow there it is set, and wherever a window will hold a flower its beauty refreshes the wayfarer's eye. I am sure I saw more window plants in houses of all descriptions during my ten days in Germany than I ever saw before in a year. And this custom of window gardens, especially in cities, ought to be unceasingly encouraged. Nothing so brightens up a house or neighborhood as window flowers and small shrubs in every available corner. The pulpit, the press and especially the schools ought to urge this pleasing and inspiring custom all over America. The result would be both aesthetic and ethical.

More and more the impression deepens on me of the higher value placed on life in Europe than in America. Not only do we kill and maim more people in mill, mine, factory and railroad than all the rest of the world combined, but we bend more of our energies (speaking of the people generally) to greed or dissipation than the Europeans. Here most people take time to be comfortable, at least part of the day. Business does not rush so. Social and family life is therefore more natural, and even the drinking of wine and beer is vastly less offensive and less injurious here where the whole family goes to the concert at the garden or uses liquors as a matter of course at their meals. The *commercial phases* of folly and sin are more marked in America.

This idea of life itself being more worth while than money not only appears in their social and business life in general, but is especially marked in their architecture. In America a business man wants room and *conveniences for making people hustle to make money for him.* In Germany he wants that to a lesser extent and he wants also to make his building *a pleasure to see.* Thus he enriches the whole city when he builds. Architectural genius is manifest in nearly all the principal buildings of the town, from the ducal palace to the town hall and dry goods store. Not only attractive styles in building, but external sculpturing and painting in elaborate designs are freely indulged in. So that the streets of a German city do not all look alike. Each has its own distinct individuality of architecture and other decorations. This is to be most emphatically commended.

Yet the curse of militarism is on Germany and the people will have a hard struggle for the freedom, peace and plenty that they crave. They do not even have freedom of speech worth the name. When Comrade Quelch of England in a speech at the International Socialist Congress criticised The Hague Peace Conference (too severely, indeed) he was promptly squelched by receiving ten hours' notice to leave the country. Had he been a citizen of Germany he would have been peremptorily sent to jail. Dr. Liebknecht is now in jail for daring to intimate that in the event of Germany forcing a war on France or sending soldiers against the Russian revolutionists there would be trouble in Germany. Freedom of speech means the downfall of tyranny.

Not having time to explore the city of Stuttgart during the Congress, my visit there was extended three days for observations. It is a grand, beautiful, substantial old town. From the interior or from the surrounding mountains it presents an imposing appearance. And the people were so kind to me that my heart was in a glow of gratitude when I left.

Time fails to tell of my visits to *Feuerbacherheide*, where Bismarck's great monument stands commanding a view of the whole city, to *Castle Solitude*, that beautiful mausoleum shaped structure of white and gold surrounded by vast dark forests whose silence sinks deep into the soul of one who spends hours in their cool recesses as I did. But the Church of St. John, though small among the great churches of Europe, well deserves the visitor's attention. Owing to lack of space it cannot be properly viewed from the front where the high tower searches the heavens to find God, but the rear view—across the pretty little artificial lake Feuersee—is exquisitely symmetrical and so deeply impressive that it brings tears to the eyes and prayers to the heart of a true lover of architecture and of God. I have seen many great churches in America, and now in Italy, but this little gem at Stuttgart *melted* me as none of the others have.

Two days in Switzerland—a hasty exploration of the beautiful city of Lucerne, a wondering visit to the glacier garden with its "mills"; two lingering visits with the majestic Lion carved out of the solid cliff,—the one thing in Switzerland I wanted to bring home! A steam-boat trip on the charming lake Quatre Cantons from Lucerne to Fluden, stopping at a dozen villages by the way; then the great Alps of the Vierwaldstattersee, stupendous, terrible, glorious, sublime, with their vast bulks that "shoulder out the sky," their awful precipices, their everlasting snows; then St. Gotthard's tunnel and the thrilling descent with the mountain crags, the tunnels, the rushing torrents and the track down which we rushed so winding that several times we saw three parallel tracks at once, at different altitudes, over which we passed. Having spent three years in the Rocky Mountains of America in southern Colorado and Utah, it was not my intention to visit Switzerland. But *"Beyond the Alps lies Italy!"* And so I came the nearest way on finding it was possible to visit the land of art. And, after all, for commerce and travel, *"There are no Alps!"* What steam could not surmount dynamite has removed or blown holes through. The railroad has done for the mountains what the steamship has done for the sea,—made them less romantic, but *easy* and *safe.* And steam and dynamite will blow away or *bore through* all other human difficulties till we have a world of universal freedom, universal education, universal plenty, universal peace *and safe paths for all feet.* The commercial, industrial and political tyrannies can no more withstand the force of steam and powder than could the mountain banditti or the pirates of the West Indies. *"There are no Alps!"*—Let not difficulties daunt you. *They will be overcome.* And beyond the difficulties lies the Co-operative Commonwealth, the Paradise of God brought down to men, where there shall be no more slavery or want, and, at last, no more sorrow or sin.

The Baptist Special

We have now replies from several leading men in the Baptist denomination and some have already sent in their contributions. Prof. Rauschenbusch, Dr. H. D. Brown, Dr. Leighton Williams, Dr. Madison C. Peters are among the contributors.

What does that mean? It means that we are to have the cream of the Baptist writers and preachers fill this special edition. We will give the subjects and date of issue in the next number. Get your friends interested.

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Courage

We will speak out, we will be heard,
Though all earth's systems crack;
We will not bate a single word,
Nor take a letter back.

We speak the *Truth,* and what care we
For hissing and for scorn,
While some faint gleamings we can see
Of *Freedom's* coming morn?

Let liars fear, let cowards shrink,
Let traitors turn away;
Whatever we have dared to *think*
That dare we also *say.*
—James Russell Lowell.

Harmony Among Socialists

The capitalist press has had a hard time to find something sensational to say about the International Socialist Congress recently held at Stuttgart, Germany. Its only straw has been to report divisions and quarrels which never came off.

The fact is that at Stuttgart was the greatest international peace conference ever held in the history of the world. Reports from Comrades Carr and Simons teem with expressions of delight in the glorious harmony that prevailed.

It was not always thus. At former conferences there have been fierce discussions, intense earnestness and tenacious contentions for plans and theories held by certain factions that would not give in. Splits and disruptions were the common occurrences of these gatherings.

No great movement has ever been successful without men and minds big enough to fight. The bigger the ship the louder the cracks and the more piercing the noise and the higher the splash as she is launched. But when once safely out in the deep ocean she sails smoothly and majestically on, paying no heed to the disturbances on land and making no fuss about the cresting waves about her.

The Socialist movement has made a lot of noise internally while in its formative stage. It is over that now. It is now plunged into the great ocean of human affairs to do its work. The time of quarrels and fussing is past. Even the little barkers of Omaha and Seattle and some such small fellows, who like Pat and his wife, cannot be happy without quarreling, are becoming insignificant in the estimation of all real and true Socialists.

The International Congress is a good example to follow by all locals and all states and all nations. And the general condition throughout the world was beautifully reflected at the Congress.

We must have internal peace while we fight the infernal beast of capitalism.—J. O. B.

Tribute to Socialism

"The Socialists make a better use of the New Testament, for purposes of moral appeal, at this very moment, than do the majority of the ministers of the Gospel. The present writer has heard a dozen impassioned Socialists addressing audiences aggregating ten thousand people, make a finer, a more effective, a more dramatic, and a more moral use of the figures, the illustrations and the moral teaching of the Gospels, in a single evening, than he has heard from any dozen preachers in a month in the last twenty years. Like every other preacher, he has been amazed to hear his Bible, his Lord, his doctrine, his religious standpoint made to serve the uses of a propaganda which has everywhere the aspect and the appeal of a religion."

Rev. A. A. Berle, D. D. (Biblica Sacra, Oberlin.)

"Christendom since the Reformation has generally assented to the principle of spiritual democracy—the right of every man to rule his own soul before God. Since the eighteenth century she has recognized the principle of political democracy—the right of every man acting with his neighbors, to rule his own possessions. We are rapidly coming to the principle of industrial democracy—the right of every man, co-operating with all who work, to control the fruits of his labor. It will not be long to the last step, to the coming of the Kingdom, the true social democracy, when all will recognize the right of every man, on the simple ground of manhood, to count as a man wherever men are met.

"For this the church must stand; it is her peculiar mission to teach it to the world. Other organizations find their reason for being in human difference, class, or privilege; the church is founded on human solidarity, on common standing before God, and on the recognition of these which is the spirit of Jesus Christ. When she learns to see what Christ saw—every man a unique incarnation of the divine, a special ray from the infinite Radiance, a fresh and peculiar thought from the Mind of God, infinitely valuable to God's creation, forever indispensable to the fellowship of the Saints—and, seeing this, makes her appeal to every man on the ground of his individual infinite privilege, and treats him so that now, if never before, he knows his dignity in being man, then she will be the church of the people, the church of Jesus Christ, the church of God, with power to lead the world into the Kingdom."

Laird Wingate Snell. (The Outlook.)

These quotations speak for themselves. It is significant that men in leading church circles begin to get their eyes open to the truth. Let this truth spread. It will soon be the fire that will be all consuming in the burning away of the straw and stubble of capitalist hypocricy. No religion can survive and no church can endure that teaches righteousness but practices wrong. —J. O. B.

The Chicago Center

The Christian Socialist Fellowship Center will open its year the first Sunday in October. We are looking forward to a great work during the fall and winter.

When we started last January it was an entirely new experiment. All we had was a firm faith in the project and a determination to stick to it. Without a constituency, without a circle of acquaintances worth mentioning we started with only a principle and a hope.

To-day Centers are being organized all over the country. At the National Christian Socialist Fellowship Conference district secretaries were elected at every important point within the nation.

There is a big future for the Centers of this country. Socialism will come when we can get people informed and enthused. The Centers will help do this.

Many letters come to me asking for suggestions in organizing and starting Centers. I cannot do justice to all by letter. I will try to write out as fully as possible for our next issue a general plan which may be suggestive and helpful. But the successful Center is the one where the people take hold and work, where the cause is greater than individual notions and where the best means are sought to accomplish the glorious purpose of establishing the co-operative commonwealth.—J. O. B.

Invitation

Dear Friend—You are cordially invited by the Amity Chapter of the Brotherhood of the Kingdom and by members of the Christian Socialist Fellowship to attend a reception to be tendered to Rev. Edward Ellis Carr, who is senior editor of the Christian Socialist, a national organizer of the Socialist party, and the chief organizer of the Christian Socialist Fellowship. Mr. Carr is just returning from Europe, having been a delegate to the International Socialist Congress at Stuttgart, and having visited various countries in Europe in the interests of Socialism.

The reception will be held at Amity Hall, 312 W. 54th street, New York City, on Oct. ....., 1907, and will begin at half-past five in the afternoon. We will first have an informal social hour, and at half-past six will sit down to a fellowship supper, and at half-past seven will go to the assembly room. Mr. Carr will give an address of an hour or more on "Socialism and Religion in Europe," and will be followed by other speakers, among them Mrs. Rose Pastor Stokes, Prof. Edward J. Ward, of Rochester; Rev. E. A. Wasson, of Newark, and Mrs. E. E. Carr. A collection will be taken up to defray expenses. After the addresses, those who wish to join in forming a branch of the Christian Socialist Fellowship are requested to remain.

If you can come to the supper, please so notify George H. S[illegible]obell, Kinney street, corner Orchard, Newark, New Jersey, so that we may know how many to provide for; if you cannot come to the supper, but can to the evening gathering, do so by all means.

Leighton Williams,
George H. Strobell,
Rufus W. Weeks,
Committee.

Wants to Begin

We give below part of a communication from Comrade Lawrence of Alabama, in regard to Socialist Sunday schools:

"My father for over sixty years was a pine woods gospel minister and he has been getting the Christian Socialist a long time. I saw in his paper a call for Christian Socialist Sunday schools and I want to do something, and that seems to me to be the thing—get as many of the children as I can together and teach them Socialism from a Bible point of view. Dear Comrade, please give me some advice on this matter. I want to begin right off.

I expect to have the school at my house. I may not be able to get more than five or six boys and girls at first, but who knows what those five or six might do by and by?

Please give me your advice as soon as convenient."

Go right ahead, comrade. Get your five or six boys and girls together. Choose such passages as are easily understood and make them the starting point of your lesson. It might be well to take up a given book in the New Testament and go through it. You will find it full of practical lessons that are very strong on Socialism.

As soon as we can we will compile from the Bible and other books a systematic study suited for children in Sunday school. In the meantime do your best and give us the advantage of your experience. Let us hear from others who expect to take up this work.—J. O. B.

Socialism will be established as soon as a majority of the people want it. All people who know what Socialism is want it. The Christian Socialist informs the people on the subject. Help us get it into every home.

Great Meeting at the Garrick

Prof. A. M. Simons, Editor of the Chicago Daily Socialist, Tells About the Stuttgart Congress.

Sunday morning, Sept. 15th, a large audience of fine looking, intelligent people gathered at the Garrick to hear Prof. A. M. Simons give his lecture on the greatest International Socialist Congress that has ever yet been held.

Prof. Simons was full of his subject and spoke with much enthusiasm. He greatly interested his audience and the applause was frequent and prolonged. He gave a splendid idea of the work of the great committees interspersed with interesting incidents, then a rapid panoramic view of what the various countries are doing for the working class, and finished with a great climax pleading for the rapid amalgamation of the working class into one mighty unit of action so that victory may soon come and the great Co-operative Commonwealth be ushered in. The subject was great. The speech was great.

The one regret was that the audience was not tenfold larger.

Eternal Verities

"I have traveled up and down some in my time, and have endeavored to use the faculties I have found myself in possession of, and in the use of these faculties I have 'dug up' a law that is as old as time, a law, which if in print, would read like this:

" '*There can be no just and equitable exchange of services or commodities between one and another, unless each party to the exchange gives and receives an exact equivalent.*'

"The man who is in 'business,' is there for the purpose of getting something for nothing. He is a violator of this law, and his business success depends wholly upon such violation."

—H. Johnson, Kansas.

The summer is past and the winter is coming. What have you done to get subs?

If we had Socialism no child would go to bed hungry to-night. Will you help get Socialism by helping to spread the paper that enlightens people on this subject? Our work is for the starving children, the suffering women and enslaved men—for the oppressed of the earth.

What's So and What Isn't

We have just secured a supply of the booklet entitled "What's So and What Isn't," by Comrade John M. Work, National Committeeman of the Socialist party.

The product of Comrade Work's pen is always excellent, but in this booklet he has surpassed even himself. It is one of the clearest and most pungent presentations of the Socialist position we have ever read. For propaganda purposes it can hardly be surpassed. Free from prejudice and bitterness, clear in logic and argument, forceful in style and diction, convincing in subject matter and method this booklet is destined to do a work that will far surpass many of the large volumes in the Socialist literature.

We expect to use it extensively on our lecture trips and wherever we can. It is good to hand to the preacher and the deacon. It is excellent material for the laboring man. It is fine for the small business man and should be read by the big capitalist. It will not offend, but convince.

Send for this booklet. Send for several of them. It costs only 10 cents a copy. You will get a dollar's worth of genuine humor, philosophy and fact out of it. Order from the Christian Socialist.—J. O. B.

How We Became Interested in the Chicago Correspondence School of Music

By Mrs. Ella Carr.

Our oldest daughter Evalyn has considerable musical talent. Her musical education had been sadly neglected. When we moved to Chicago we at once began to plan about her course in music.

We wrote for and received the catalogue of the musical department of the Chicago University, as we live near that university. Soon after, however, Comrade Moyer, the author of our splendid song book, "Songs of Socialism," called on us and in talking with him about Evalyn's course, he recommended the Chicago Correspondence School of Music. He also said he was going to take up a course with the school himself. Comrade Moyer's recommendation interested us.

A little later Evalyn received and read the prospectus of the Correspondence School. As she read she became more and more interested till she finally said: "Mamma, I don't want to take the old method of music. I cannot feel interested in it after reading about Dr. Quinn's method."

In the meantime Mr. Carr was away on a lecture trip and we wanted his approval of this school before deciding to take up its courses. Mr. Carr wrote, "I am afraid that school is a fake. I am afraid to have Evalyn take their work." We sent him the prospectus and told him about Mr. Moyer's testimony and also that of Rev. Norris who is a musical composer. Rev. Norris learning we were anxious to know if the Correspondence School was all right told us what he knew about the school. He said: "I was anxious to find out for my own satisfaction if the school did the work it claimed. I wrote to a number of the students and with my letters enclosed a stamped envelope addresed to myself for a reply." He read some of these replies to me. The one thing that was most evident in all of them was the great enthusiasm each student had for the school. Some of the letters were from musical profesors of high rank. They all spoke of the school in the highest terms of praise. One of them said: "Dr. Quinn's work on harmony was the only one extant that was of any value. All others were far inferior in comparison." Another professor said: "I am taking the courses as rapidly as possible for fear Dr. Quinn might die before I get them all." Another letter was from a lady seventy years old who had been studying several years with this school.

These testimonials were all so much in favor of the school that I could not help being impressed and I also missed no opportunity to find out all I could from others and the testimony from all sources was essentially the same. Rev. Norris also told [illegible] about Dr. Quinn. He said: "I know him and I know he has been a great student all his life. He spent years in Europe studying before formulating his new system. He has discovered the great laws of music by which the great masters composed their unsurpassed compositions." He also told me that Dr. Quinn lives near the Library in Chicago so he can go there every day for study and research. He is getting old but he is still a great student.

After hearing these splendid things I was satisfied in my own mind that the school was great and just what we wanted. After telling Mr. Carr these things we at last received his approval and Evalyn began her course. You have read in previous issues of the paper the results so far. We are more than satisfied, and expect her to study with this school for years. We feel that every Socialist should know of the superior advantage of this school over other schools. I do not miss an opportunity to tell my musical friends about it. I have not had the honor and pleasure of meeting Dr. Quinn yet, but sometime I hope to. Such genius as his deserves our true homage. His system will no doubt some time revolutionize music and we hope the day will come ere long. Time is too valuable to be wasted over out of date methods when one can learn so much more rapidly and with much better satisfaction with the new method of music.

I hope any who want a musical education will not fail to write to this school for information. What a blessing that one can take the courses by correspondence. Address Chicago Correspondence School of Music, 169 Jackson boulevard, Chicago, Ill.

Comrade Carr Still in Europe

Comrade Carr's mission in Europe promises to carry with it greater results than was at first anticipated. He has covered a large territory and come in contact with many leading men who will spread the Fellowship idea throughout the length and breadth of their respective countries.

The date of Comrade Carr's arrival in New York has not yet been received, but we expect a message in a few days. His health is much improved, which greatly cheers us all.—J. O. B.

Love's Loss and Gain

I.

There is a glory higher than the gain
Of that on which we sometimes set our hearts;
And, ah! so often Love's relentless darts
Which strike our idols down but bid us strain
Our vision to behold a loftier plain
Of peace, from which we were kept back before.
There social truth and beauty shall restore
A sweet contentment in the place of pain.
The earth and sunny skies there meet and melt
Together; there the sadness which we felt
Is lulled and leaves us; and our hearts, elate,
Swell with a rapture that no tongue can speak.
Then rise, O Soul, with glad resolve and seek
Love's comradeship that on thy will doth wait!

II.

Life's Cosmic Purpose bids us never pause
To waste in aimless longing all the day,
But at the dawn to waken and away
To where the world is battling for the cause
Of Truth, and Love's yet undiscovered laws.
Renounce thy selfish feelings and essay
To sound a noble summons to the fray;
And thou shalt find how dark defeat but draws
Thee on to that which for the Race is best.
Then calm within thee all this vague unrest;
Let not thy fervor be a force whose bent
Is misdirected, nor thy spirit rent
With petty trials; but untiring be
To find and fill thy Social Destiny.

—Lucien V. Rule.

Do not forget that the success or failure of the Christian Socialist depends upon how you hustle for subscribers. We could fill a daily with excellent Christian Socialist matter. But with a weekly we could do more than twice as well as we are now doing. *Be a worker and not a shirker.* We cannot furnish the paper and get the subscribers too. Please do your part and *do it now.*

Moving Steadily Forward

We are still pushing for the 50,000. We are moving, too. If you think we are at a standstill you have miscalculated the energy and earnestness of hundreds of comrades who are helping along.

The good season for getting subscriptions is again here. Every day brings an increase. Your efforts are not in vain.

We are not living and working for the Christian Socialist as an end. We are living and working for *Socialism—the kingdom of God on earth.*

But we believe that one of the greatest factors in bringing about this new order is the Christian Socialist.

We have evidence to this effect. Very few people who read this paper any length of time can escape its logic. Most of them who start to read it with scorn soon begin to long for it and love it for the light it has shed upon the great problems of life.

Comrade, you have a share in this mighty work. If you have not sent in your club of ten, do it now. As soon as you have done that we will have fifty thousand and some more. But we are waiting for yours now. Will it be here with the next mail?

Fifty thousand and the Christian Socialist a weekly! It's almost too good to look forward to. This paper every week at fifty cents a year will make it easy to secure subs. It won't take but a short time then to run it up to one hundred thousand.

Glory! What won't that do for Socialism! Are you going to be in it? Of course. Here are the ten subs. [illegible]. That's right. Next.

The Christian Socialist Fellowship

Prof. E. J. Ward Secretary, Rochester, N. Y.
Rev. William A. Ward, Treasurer, Henderson, Ky.
National Executive Committee of Fifty Members

Boston Awake!

From Comrade G. W. Cooke, District Secretary of Massachusetts (by the way, a comrade who recently visited me told me that the strongest, most convincing argument for the sanity of Socialism—and he came from Girard, Kansas, the home of the Little Old Appeal, so that he must have seen some strong ones—was the face of George Willis Cooke as he spoke at the Convention in Chicago), comes this report. A CHRISTIAN SOCIALIST CENTER IN BOSTON! May the fiery, passionate eloquence of James Otis, combined with the calm, steady wisdom of Samuel Adams find a new embodiment there, to kindle and keep alight the fires of the new revolution against the present worse-than-British tyranny. May the quick, keen, unanswerable power of Wendell Phillips find a new expression there in this fight against the present worse-than-Southern slavery. May Morgan Memorial Chapel become a new "Cradle of Liberty." Better than that, and more; may the Spirit of the Carpenter of Nazareth be there—may Morgan Memorial Chapel be a new Hillside in Gallilee.

Comrade Cooke's Report.

A Christian Socialist conference will be held in Boston, at 2 p. m. on October 7, to continue through the afternoon. It will convene in Morgan Memorial Chapel, corner of Shawmut avenue and Corning street. All readers of the CHRISTIAN SOCIALIST in New England are cordially invited, especially the ministers. No other announcement will be made than this, and no report will appear in the newspapers. It is intended for talking over the situation, and for a confidential conference as to what can be done this winter. No papers or formal addresses will be given. It is hoped that Comrade Carr will be able to attend, and that he will present Christian Socialism in Boston on the 6th of October.

Beginning with October 6th Morgan Memorial Chapel in Boston will be a Christian Socialist Center. A "Forum" has been held there for several winters, but was omitted last year. It will now reopen, but along Christian Socialist lines. Rev. E. J. Helms, the pastor, is a Methodist, and one of the most devoted workers among the poor in the city. He is a convinced Christian Socialist, and at 3 p. m. each Sunday during the winter he will conduct in the chapel a Christian Socialist fellowship meeting. His energy, organizing skill, and warm sympathy with all workers, ought to insure these meetings great success. All readers of the CHRISTIAN SOCIALIST within reach of the Chapel ought to be in attendance whenever possible.

George Willis Cooke.

Buffalo Also.

"I think it about time that we all get busy and do something." So writes Comrade H. C. Bangert, District Secretary of Western New York, from Buffalo, and he tells of the plans that the Buffalo comrades have and the arrangements they are making to have the porter put Comrade Carr off at Buf-fe-lo. The plan is to have him to stop there and speak once or twice or more, and to make his visit the occasion of forming an active Christian Socialist Fellowship Branch in that fair city. There is no reason why an active Christian Socialist CENTER should not be established in Buffalo. There is every reason why there should be one. Many of the Christian ministers there have already seen the Social Vision. Dr. O. P. Gifford, the best known minister in the city, has almost the Socialist spirit. Dr. Hunter has practically avowed the Socialist position as his. And there are two members of the Buffalo Presbytery who are now members of the Fellowship. Moreover there is a strong Socialis impulse among the Christian laymen, as is attested by several letters that I have received lately. Here's hoping that the Christian Socialist branch may soon develop into a Christian Socialist Center in Buffalo.

Comrade Byron-Curtiss off to Richmond.

The last issue of "The Independent" said that the main question to come before the Tri-ennial Convention of the Episcopal Church at Richmond, Va., is to be the Negro question. The Independent was mistaken. The main question to come before the Richmond Convention, is the same as the main question to come before the church everywhere—it is: "What is going to be your attitude toward the Socialist Movement?" It is to be presented by our fraternal delegate, the Rev. A. L. Byron-Curtiss, of Rome, N. Y. As I wrote his credentials, my hope formed itself into a prayer that he may be able to so present that question that they will recognize it to be, what it really is, the present form of that old question: "What will you do with Jesus?" May he have the hearing that his message deserves.

The New Creation

Have you thought much and earnestly about the public school? Have you thought of its development in a hundred years from a free school to teach the three R's to a few poor children, into a COMMON School in which by a hundred paths of ministry to body, mind and spirit the child is led *by the state* from his small selfhood up to large, strong, social manhood? Have you thought of the new movement to make the public school the intellectual, recreational and social center of the community? When you feel pessimistic, think on these things. The more I see of the public school, the more I get into its spirit; the truer grows that vision of Ernest Crosby:

> "The world to-day is without form and void,
> and darkness is upon the face of the deep.
> But lo! the Spirit of Love moveth upon the face
> of the waters of humanity,
> And we shall ere long see a new heaven and a
> new earth.
> And behold, it will be very good."

The Common School is the first fruits of the harvest of the Social Spirit, let us rejoice in it and take courage, for it is a promise.

Yours for the fulfillment of that promise,
Edward J. Ward.

Oscar F. Donaldson, of Waterloo, Iowa, district secretary of the Fellowship for Iowa, wants the names and addresses of leading members of churches and ministers of Iowa, and any who might become interested in the Christian Socialist Fellowship work. He is planning to reach new people who as yet do not know anything about the Fellowship work. Please send the names to him at Waterloo, Iowa, as soon as possible.

Comrades of the Cross

W. C. Willes, of Iowa, writes for sub. cards, and says: "We have resolved to have your paper in the hands of every minister in our town and therefore begin with this installment of sub. cards." That is the resolution we want every Socialist local everywhere to make. If each local carried out that plan we would soon have a hundred thousand subscribers.

* * *

Robert A. McCloskey is going to sow the good seed. He has ordered one hundred and sixty copies to distribute. How many more are planning to do the same?

* * *

Geo. W. Waldron, of Brooklyn, N. Y., invites the CHRISTIAN SOCIALIST to call regularly for one year on a list of good people which he sent us. Send us some more invitations like that, Comrade Waldron, and please get others to do likewise.

* * *

J. Q. Alter, of Arkansas, sent a nice list of subs. We trust he will not "Alter" his plans so he cannot keep on sending us such lists as we want hundreds of subs. from his State.

* * *

C. H. Rohrer, of Chicago Heights; J. P. Brown, of Pennsylvania; Paul Paulsen, of Wyoming; O. A. Tozier, of Oregon, and W. F. Maywald, of Iowa, are all pushing the CHRISTIAN SOCIALIST harder than ever. They have sent for sub. cards to help them, and B. F. Bickerstaff, of Wyoming, keeps up his faithful work by sending another list of subs.

* * *

J. F. Linville, a soldier, of Washington, has been doing splendid work for the CHRISTIAN SOCIALIST, but now he is pushing the paper more than ever. He sends an order for $10.50 to send sample copies to a big list of Methodist preachers, and also orders one hundred of the Baptist special and another hundred of other issues and some literature and a copy of Songs of Socialism. We hope many others will be influenced to do likewise.

* * *

Taylor Bros., of North Carolina, sent a message for the last one hundred copies of September 1st issue. They wanted more but failed to get their order in till the forms were broken up or we could have had extras printed. We hope all who want extra copies of any issue will send in their order as soon as the issue is out. Then we can tell if we need to print extra copies before it is too late.

* * *

We were wondering what had happened to our Comrade G. S. Young, of Nevada, and were thinking of writing to him to find out, when to our surprise and pleasure a letter came with a club of subscriptions. Thank you, comrade. We'll have to use telepathy on some more of our good comrades that we haven't heard from recently and see what the result will be.

* * *

J. H. Engle, of Ohio, sends in a list of subs. and says: "I'll send more next week. God bless you. Yours for God and humanity." We are glad to tell you God has been and is blessing the CHRISTIAN SOCIALIST and its editors or the paper could never have succeeded. We want scores more to send us a list of subs. and then tell us "they'll send more next week." The workers who never cease their efforts are the ones that do most telling work.

* * *

Francis Knott, of B. C., Canada, has given us a "Knotty" problem to solve. He has just sent us within the past few weeks his third list of Methodist preachers for whom he pays for a sub. for one year, and says: "I think I may be able to finish them up next month. I hope then to tackle the Presbyterians." How does he manage to save so much money in so short a time? He toils hard for every bit of it. If any of our readers have plenty of money and are not doing like Francis Knott we trust this man's noble sacrifice will make them ashamed and stir them to like action.

* * *

From far off Washington again a traveler, S. D. Gibson, who chanced to see a copy of the CHRISTIAN SOCIALIST sent us a list of eight subs. and writes that as he does not live at Usk, Wash., he will leave Phillip Lints as an agent there for the CHRISTIAN SOCIALIST. Here is another instance of what a single copy has done. Eight subs. and an agent to work for the paper. Does it pay to distribute copies of the CHRISTIAN SOCIALIST?

* * *

L. A. Cobletnz, of Washington, writes: "The Puyallup Valley Fair will be held here [illegible] 1st to 6th. Our Socialist local here will have [illegible] on the grounds selling and distributing Socialist literature and taking subscriptions for Socialist papers. Send us sample copies of your paper and we will do all we can for you. I think we can make a good showing for your paper." We expect good results from those samples.

* * *

E. D. Barker, of Florida, renews his sub. and writes: "The CHRISTIAN SOCIALIST is doing a work which cannot be reached in any other way and no doubt will receive the support of every earnest, consistent Socialist in the country. Its subscription list should and no doubt will, reach into the hundreds of thousands at no distant day, and be one of the most influential Socialist newspapers published. The Socialist Party in Florida is gaining strength every day, and we promise you a splendid result at the next general election."

* * *

It looks like Comrade Rufus Weeks was busy while he was in France this summer. He recently sent us a fine list of nineteen foreign subscriptions, mostly from France. Since he came home he has been as busy as ever planning how to increase the circulation of the CHRISTIAN SOCIALIST. We have just filled his order for six hundred copies of the Episcopal edition to be distributed by Rev. Byron Curtis at the Episcopal Conference to be held soon at Richmond, Va. Here is a comrade whose whole soul is in this Christian Socialist work. He must dream of it by night as his days are spent in planning what he can do next to help this most glorious work. And there is no end to the good things he is doing and there will not be as long as it is in his power to do anything.

Current Literature

Edited by Rufus W. Weeks

An excellent example of American realist literature—truly literature and truly realist—is Hutchins Hapgood's latest book, "The Spirit of Labor."* It is a close study from life of a young Chicago mechanic, a trades union man, whom Hapgood counted it great luck to have for a friend, and whom he thinks in many ways a type of the labor movement. The book is a vivid human document and chains your attention from start to finish. As a lover of good writing I should prefer to give samples of the crisp sentences which narrate Anton's early adventures; but I must forego their flavor and rather quote from what concerns us most as social students.

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*The Spirit of Labor. By Hutchins Hapgood. New York, Duffield & Co., 1907. pp. 410. Price $1.60, postpaid. Please order of the Christian Socialist.

"In the democratic Middle West of the United States the common man is probably more expressive than anywhere else in the world. Labor, there, is more self-conscious and socially, if not politically, more powerful than elsewhere. The proletariat of America, and more especially of the progressive and intensely vital Middle West, is no real proletariat, in the dumb and crushed European sense; but in its hopefulness and early activity, in the breadth of its interests, in its mental joyousness and vitality, seems to have the quality of a Renaissance.

"In my search for a man who stood at the center of the labor world I therefore went to Chicago, the hotbed of the Middle West, the place where labor is most riotous, most expressive, where the workingman abounds in his own sense and has formed an atmosphere of democracy extending far beyond his own class. There I at once came in contact with so many [illegible] personalities that I was for a long time [illegible] by the richness of the human material.

"I went to their saloons, I visited them in their homes. I was astonished by their practical knowledge of mankind; I was fascinated by their temperament and robustness and joy in life; I was touched by their altruism and feeling of human solidarity. I felt a kind of class sweetness under their rough manners, and also a class rebelliousness, a rebelliousness which could not have arisen if they had not been comparatively well off, for the necessary energy would otherwise have been lacking. I saw how a new morality was forming on the basis of a new public opinion different from the past public opinion upon which much of present law is based."

"I was at her house often for dinner, and it seemed to me a full, rich place, this workingman's house, with this good and cheerful and active and free-minded woman, her healthy, well-taken-care-of children, clean house, good food and interesting guests—anarchists, socialists, conservatives—but always working people. It seemed always so real to me, the ideas so based upon facts, so instinctively inevitable. Even the thoughts that were crude and violent pointed so forcibly to a social situation. And what optimism and energy and temperament and humanity, what hope!

"And yet I remember saying, a few months earlier, 'There is no charm about the workingman. He lacks the interest of the thief, the Ghetto Jew, or the strolling actress. There is no picturesque quality, nothing in the workingman but what suggests a hard, passionate clash between the classes; one feels a coming revolution of the proletariat, but its expression lacks charm—it is suffering, hard, sullen, ugly.'

"But the time soon came when I could hardly take myself away from Anton's house and friends. Passion, poetry, warmth, reality, intimacy, frankness—a thorough acceptance of human attributes, an instinctive way of taking life, very similar to that of the great Walt Whitman. Other people, of so-called 'culture,' I felt were comparatively anæmic and of a piece. The workingmen seemed more intelligent to me about economic matters and social questions than university students or even university professors. The ideas I heard expressed by the professional economists or sociologists, by the reforming radical politicians or philanthropists, were put with more convincingness if with less rhetoric in the circle of the laboring class. It became clearer and clearer to me that the origin of social ideas was in the society I was then frequenting."

We Socialist theorizers have an immense appetite for first-hand facts about the proletarian mind, for in that mind we believe is contained the world of the future. Explorers of the working class mind, such as Jane Addams and now young Hapgood, are welcome, especially as the reports they bring back to us are such as show that the Socialist theory is not a misunderstanding of the data. This good conclusion is no way touched by the incidental fact that Hapgood's hero is not a Socialist; for his zest in trades union organization and politics shows him to be of the stuff which will not flinch from the task of reconstituting society when the working class finds that task laid upon it.

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Under the title "Another Day" there are printed in the Independent some verses by Edward N. Pomeroy, expressing the sort of longing that must have visited many a Socialist mind. Here are a part of the verses, enough to tell the story:

Lord, as the evening's curtains lower,
  And night comes stealing on,
I offer one petition more
  Before my day is done.

• • •

I would return, a child again,
  In the millennial age;
Would grow to manhood with its men
  And in its work engage.

Would see its sights, would breathe its breaths,
  Would hear its battle cries;
Would do its deeds, defy its deaths,
  And share its agonies.

Would see the heaven of heavens laid bare,
  And earth's foundations rocked;
And powers of light and darkness where
  In mortal conflict locked;

Till Wrong is worsted and undone,
  And Right receives the crown,
And in the West the sanguine sun
  In triumph has gone down."

These verses brought to mind some lines which I wrote, in a vein not unlike, a quarter of a century ago while sojourning by the ocean.

BY THE SHORE.

Westward across the eternal sea I gaze:
Far off, beyond my sight, there lies, I know,
The island of the blest. And there rest all
Who have lived and died for men. The worthies
    famed,
Whom we revere, are there; nor they alone,
For every helper of another shares
Those great ones' seats.

      Wrapped in a golden dusk
Down by the happy island's shore they sit.
Their thoughts are long and calm; the while they
    muse
On human life, the world as it hath been,
And how their brotherhood is fashioning slow
The world anew. And with their tranquil thoughts
Mingles a dream they love—that ages hence,
Far off, and in some new and unguessed life,
There may again be deeds for them to do.
But most, and with most deep content, they muse
On God, and on what is because He is,
And what shall surely be. And evermore
The sea whereby they sit, this sea, chants them
A mighty song of triumph and of hope.

What strikes a Christian Socialist of to-day as odd in these utterances is their lack of ardency. With all future time to choose from, they dream of a field remote in the aeons and dim with far futurity, as the Arthurian combats are dim with misty eld. Whereas we, seeing in this our day the lines of battle clearly drawn between Mammon and his forces on the one side, and the assaulting band of Christ on the other side; and besides the brisk affairs of to-day, eagerly watching for what will happen and what will be to do to-morrow and the day after, would surely, if we were to put up such a petition, make it that we might be born again into the combat the very day we fall in it.

When I last visited Comrade Richard Heath in England, I took up from his table a volume of verse, bearing an [illegible] title, which I will give in full: "Breaths of the Great Love's Song and of her Blessed Evangel, being Hymns of the Angel in Man to the Healing Spirit, the Holy. To which are added a selection of Original Celtic and other simple Melodies and Sacred Chants for the Service of the Soul. Composed by James Macbeth." The word "Celtic" in the title tells the whole story and takes away the suspicion of affectation. The author is a friend of Comrade Heath, a young Highlander, in whom the ardent mysticism of the Northern temperament has taken a religious form of the loveliest type. There really is a deep and unique note in such verses as these:

"O let the love of Jesus
  be the holy Christ in thee,
And then thy love for Jesus
  will heal thine iniquity.

O, let thy love of the body
  that died on the cruel tree
Possess thee, and its virtue
  will restore thy purity.

O, let the strong devotion
  of all loving sacrifice
Resolve thee with emotion
  to go and do likewise;

Then to thee the ancient story
  of Jesus and his death
Will shine with a new-found glory,
  will breathe an undying breath."

"O, Christ, thou holy Spirit,
  thy voice speaks unto me;
And thus I hear it saying
  to me continually:

'O, do you love me truly,
  and do you love me well,
And would you serve me fully,
  and in my body dwell?

Behold my dearest kindred
  In the poorest men ye meet;
Behold my nearest substance,
  behold my hands and my feet.

Behold my little children
  in the feeblest of my kind,
Yea, though their mind be deafness,
  yea, though their soul be blind.

Yea, though their heart be hardness,
  yea, though in death they sleep;
Yet am I their own Shepherd,
  and they are all my sheep.'

O, tears of a warm emotion,
  flow, ever flow, I pray;
Ye are tears of a strong compassion,
  and ye wash all my death away."

"O, Christ, our earth's own Mother,
  I would feed thy feeble lambs;
I would warm them in my bosom;
  I would hold them in my arms.

Ay, it's easy to love the victims
  of our social wrong, the poor
Who suffer for our great sinning,
  who are starving for our great store.

But O, Brother, how can Love reach them
  who bind all thy bread in stones?
O, Mother, how can Love teach them
  who grind small thy children's bones?

O, Spirit, how can Love profit
  their baseness? It knows not her name;
Can the holy One dwell in Tophet?
  can water mingle with flame?"

Well asked; better asked than answered. For, while Macbeth's answer is sweet and in the deepest sense true, it is but half the truth and not the most timely half in these days. His answer is like this:

"I hear thy voice, sweet Spirit,
  and it says unto me:
'Love, ever love, and only
  love every one you see.

For in Love alone is patience,
  and in Love there is no wrath;
Even your "righteous indignation"
  passeth from off her path.'"

At the end of the volume the author gives a number of tunes, under the caption, "Celtic Melodies and Chants," and of them he says "I have put words to some of them, as it may help certain non-celtic minds towards the appreciation of their significance. Those who prefer these melodies as songs without words (and I am of such) can use them so." The words put to the first melody are the following:

"O, sweet and holy Spirit,
  O, fragrant Breath of Love,
O, warm and blessed Presence,
  O, [illegible] Dove!

Descend into our lowness,
  O, make our heart Thy home;
Thou sweet and holy Spirit,
  O, come to us, O come!"

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